February 19
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And God spake unto Moses, and said unto him. I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty" (EXODUS 6: 2, 3).

No. 8, Vol. LXXXII. Thursday, February 19, 1920. Price One Penny.

IN THE WAKE OF THE CHURCH.

INDEPENDENCE.

WHEN you get to Kansas City, you are not far from Independence, Mo.—only about ten miles. Near Kansas City the Missouri River flows in the general direction of south; it then sweeps around to the east, and continues in this direction for miles. Two miles south of the river, and, as I said before, some ten miles from Kansas City, to the eastward, is the town which we Mormons expect to become a great and famous religious capital, ere the earth has bowled many times more around her yearly orbit.

In 1830 and 1831, the Prophet Joseph began receiving revelations concerning the Land of Zion, which was to be located in Missouri. If I mistake not this was before our people were embroiled in any trouble at Kirtland, while we were yet regarded with complacency, if not with pleasure, by our neighbors, of the western reserve; consequently, this was before there was any necessity, as viewed from a human standpoint, of our people seeking any other resting place than the beautiful, sparsely settled, and far west region near Lake Erie, in which they were so comfortably located. Perhaps some of our friends, the "Christian" ministers among us, who have brought their little religious tallow candles out into the broad sunlight of the Gospel, with a view of enlightening matters for us, will kindly explain (if they have a moment to spare from their favorite employment of writing roseate and highly flattering views of the Mormon people, to their eastern friends), to the writer, who has had the misfortune to be born in Mormonism, and is so depraved and uninstructed as to know nothing better, just why, under the circumstances, Joseph Smith should have traveled one thousand miles from one wilderness to find another one, and on the way to have crossed five of the most beautiful States in the Union.

The railroad station at Independence is not in the town, which enables you either to take a carriage or to indulge in a pleasant walk, if the atmospheric conditions are agreeable. Not knowing precisely what quarter of the town we desired to visit, we made a compromise by instructing the driver to take us to the business centre. In the carriage with us was a gentleman, who had a theory concerning the nature of the disastrous cyclone, which is indigenous to that entire section of country. He based his theory on the fact that the path of one of their terrible visitors was not strewn with trees broken off, or houses blown over, but was covered with trees and fence poles which had been lifted from their beds, and houses which had been raised from their foundations and carried off to some distance. Hence, he concluded that the cyclone was not in the nature of a strong wind, but was a hollow, revolving cone of air, with a vacuum inside, which, as it advanced rapidly across the country, inspired all objects on the surface of the earth, with a desire to soar aloft.

We alighted near the court house, a large, handsome structure, for which we may be able to find use some day, and directed ourselves toward it, with the intention of going to the top, if possible, to secure a good view of the surrounding country. It was locked, and a number of loungers told us there would be little chance of our getting up that day, it being the Sabbath. We were about to leave, but fortunately ran across an elderly gentleman, who was just coming out of a side door of the building; he proved to be the county surveyor, Mr. William A. Hickman. We did not ask him whether he was related to the notorious "Bill," for we thought the subject would be extremely unpleasant to the county surveyor, whatever the facts in the case. Mr. Hickman had a surveyor's transit on his shoulder, when we accosted him, and it transpired that he was on his way to the top of a high store for the purpose of looking around. He said it was the clearest day he ever saw at Independence. We introduced ourselves, stated our errand, and in return received a kind invitation to accompany him.

It was a perfect day in the latter part of June; the leaves were all out, the grass was everywhere, and there was that charming fulness and freshness about everything in the vegetable line, which is peculiar to the last two weeks of June; before this there is a lack of development, while in July the hot sun causes the tender plants to droop, and the dust comes and covers up the freshness of the preceding weeks. The view was superb; the building was exceeded in height by the courthouse alone; while they both stand on the highest rise of ground in the immediate vicinity, except the one upon which the Temple lot is located. My surroundings have been such as to make the mountains my favorite horizon; to me there is a charm in the grandeur of snow-capped mountains, in the rugged canyons, in the bounding streams, in the nestling valleys, which no verdure-covered plain can ever duplicate. But could I

not choose a home among the mountains, I know of no more entrancing spot than Independence. It is a locality of hills, regular neither in their shape, size, nor direction; but starting out of hollows and of each other in a most bewildering way, forming entrancing side hills and hollows. Some of these eminences are a hundred and fifty feet high. There are innumerable streams in the vicinity, which rise at the head of the hollows, and follow their sinuous courses, receiving here and there small affluents from converging dales; mills are seen upon the lower courses of the streams, and where the lowlands widen there are dark green meadows. Where the town lies, the streets find their way along the beds of the depressions and over intervening ridges, with the residences tastefully located along the sidehills. But in places there are great level areas. The Missouri is two or three miles to the north, and an equal distance to the east; several large streams flow into it through this section. Mr. Hickman explained to us that to supply the town with water it is proposed to construct a reservoir on a hill lying near the river, to the north, which hill is some fifty feet higher than the most elevated of the town hills.

In answer to our inquiries about the productiveness and depth of the soil, the county surveyor told us that during the visit of a well-known agriculturist through Jackson County, a great many years ago, the latter put up at the house of a farmer who was raising corn extensively. After refreshments, the man of science took a look around the house; he noticed that the tallest corn, and it was giganteau in size, was growing from a small mound near the house. The mound was close by a well; could it be possible that the mound was the earth dug from the well. The farmer assured him it was, and moreover that the upper layers of the mound were from a considerable depth below the surface, An examination followed, and nothing but soil was found from surface to water. The locality is entirely healthy; it is even free from the malaria which is more or less prevalent nearer the river. Upon walking through the town, which numbers twenty-four hundred inhabitants, we discovered an unusually vigorous and robust class of children.

The Temple lot is on the western outskirts of the town. It is entirely vacant and uncultivated; it remains unfenced, and consequently is open to every trespasser. The lot is triangular in shape, one angle being a right angle. It is bounded on each side by a street; the one which runs along the northern side, or hypothenuse, being the main road from the railroad to the center of the town. We asked Mr. Hickman why this lot had not been occupied. He replied that there was some question as to the title deeds, or that it was owned by parties who did not live in Independence. There are houses on all sides. There are no evidences of the established boundaries of the future Temple. The native grasses which grow wildly over the lot, were trampled down and

worn out in such a manner as to indicate that the boys had turned this sacred spot into a much used ball-ground. A short time before our visit, the Wreck-organized Church had held a conference here, had voted to rush ahead the building of the Temple, dedicated the ground, and gone back to their homes to satisfy their doubting minds once more that their leader is the Prophet Joseph's son.

Mr. Hickman, after so kindly pointing out the surrounding country, and volunteering various items of interest, presented both my companion and myself with a "Property map of Jackson County;" a large book containing accurate maps of the various townships of the county, together with the names of property-owners, and a miscellaneous collection of information concerning the resources, population, climate, etc., of this famous county. One of these volumes is now deposited with President Taylor. Kansas city is a city of almost unprecedented growth; it now contains sixty thousand inhabitants, and is growing rapidly. It is the commercial focus of the level plains of Kansas; and was the head centre of Jesse James and his gang. Independence itself was the trysting place of this lawless band on many occasions, notably before the famous Blue Cut train robbery.

Here was the end of a very interesting pilgrimage: one which we can ever remember but with satisfaction and pleasure; the mention of Nauvoo, Kirtland, Jackson County, these historical homes of our fathers, and the dwelling places of the Church in its early days, will no longer be accompanied by vague and incorrect pictures, conjured up from our imaginations. The journey home was by way of our big sister city, Denver, and Cheyenne. Two years' absence from home had whetted up our visual appetites to such a degree that we devoured with ecstacy the towering cliffs of Echo Canyon, and gazed with rapture upon the Mormon farms and villages which nestle under the mountains, along the beautiful nooks and valleys of the Weber. The wake of the good old ship was becoming more and more plain as we journeyed westward; we found her safely anchored in the Great Basin. She is a first class vessel to sail in, and has a skilful pilot; her voyage has been a succession of merciless gales, but she has ridden the waves like a sea fowl; her course has been along dangerous shores and through hidden shoals, but the pilot knew every rock, and has escaped and forever will escape them all.

RICHARD W. YOUNG.

GLASGOW ROTARY CLUB.

ON Tuesday, February 3rd, 1920, the Glasgow Rotary Club tendered an invitation to President George Albert Smith to deliver a post-luncheon address upon the subject of "Mormonism." There was an attendance of one hundred and thirty-two men, one

hundred and twenty of whom represented independent and each a different firm in the city of Glasgow; the other twelve were guests of these men. Probably the most important of the guests were visitors from China, from Rio de Janeiro, and from London. This large attendance had not been equalled before at a Rotary Club luncheon. There were also present six newspaper reporters, one of whom took the photograph of President Smith, who was the guest of honor, with the chairman, Mr. M. Murray Dewar, Mr. William Logie, the Rev. John Duncan, and Mr. Smellie. The photograph appeared in the Glasgow *Bulletin*.

After a bountiful luncheon was served, the chairman, Mr. M. Murray Dewar, who is also president of the Glasgow Rotary Club, introduced President George Albert Smith to the audience, by reading a letter of commendation which was received personally by President Smith from Governor Simon Bamberger, of Utah, previous to his departure from Salt Lake City. This letter bore testimony of his true worth and sterling character, and its reading was greeted by loud applause.

President Smith then arose and faced this representative body of business men. The time allotted for his speech was but ten minutes; however, he was told by Mr. Logie that if he should interest the audience longer it would be allright. President Smith, acting upon this advice, proceeded to do full justice to the opportunity afforded him. With a countenance beaming with the light from heaven, and a voice that was made powerful through the Spirit of the Lord, the speaker held the audience spellbound for forty minutes. His introductory remarks were confined to paying high tribute to the Rotarians of the different countries, which have organizations. This was heartily applauded. But when he paid his highest respect to the immortal names of the men who have made Scotland famous—a genius like Robert Burns, and Scott, and a man like Carnegie—the enthusiasm of the audience was strained to a pitch, in which applause did not satisfy their pleasure.

Following these fittingly appropriate remarks, President Smith took for his text, as he was to speak upon the religion of the Latter-day Saints, the conversation between Philip and Nathanael when the latter referring to Jesus, asked Philip: "Can there any good thing come out of Nazareth?" He was answered by Philip, who said, "Come and see." This point was emphasized in the course of his address. He explained that those who persecute the Latter-day Saints or entertain ridiculous ideas concerning them, are in no way unlike Nathanael—they have failed to "come and see." President Smith said he belonged to a very unpopular sect, the victims of a recent scurrilous and unwarranted attack by individuals and newspapers throughout this country. He said: "No more wicked slanders have ever been hurled at an innocent and inoffensive people." He was applauded with much feeling, as upon other expressions, which stirred the emotions of his hearers.

All was hushed when President Smith related the glorious vision of the Prophet Joseph Smith, the awful persecution which was heaped upon him and those who dared to follow him. He told how they were driven from place to place, and of their journey across the plains, and fervently pleaded the cause of his people, as he traced their progress to their establishment in the valleys of the Great Salt Lake. The Mormon Church, comprising but six members at its organization in 1830, now numbers hundreds of thousands of converts from almost every land under the sun: "By their fruits ye shall know them." He explained, concerning polygamy, that it had been practiced for a period by the Mormon people, and was considered a safeguard when the preponderence of women over men in a new country might have otherwise led to immorality. When the laws of the United States goverment forbidding polygamy became valid the Mormon Church, in 1890, issued a manifesto forbidding its practice. President Smith testified upon his honor, that this manifesto has not been violated. He boldly made the declaration that there were no purer and sweeter women on earth than the Mormon women. The recent slander against them has been scotched in the American Senate.

The Rotary club manifested their pleasure by tremendous applause.

The Chairman then introduced Mr. William Logie to offer a vote of thanks to the speaker. Mr. Logie said it was a pleasant duty he had to perform. He was perfectly satisfied with what the speaker had said, and "he was glad that he was able to corroborate what Mr. Smith had said, because, he had been in Salt Lake City: he knew the conditions there; He had also mingled with the Mormons, and could testify that the character which had been given them to-day was true. He also said that the Commercial Club of Salt Lake City, who had given their names to repudiate the slanders which had been circulated, and which came to a climax at Pittsburg, was made up of seventy-five per cent non-Mormons. His testimony was appreciated and applauded.

Mr. M. Murray Dewar, chairman, made a few favorable remarks, and then proposed that time should be given to asking questions.

(1) One of the members arose and said: "I have been always led to believe that the Mormon practices are carried on in a secret way, and that they were a secret society, in view of the fact that the Temple interior is not known to the world. Why is this?" he asked. Another question was: "As far as I know, there are no lady missionaries sent out into the world, like the other churches of to-day. Why is that?"

President Smith, in reply, said nothing would please him better than to answer any question that might be asked. In answer to the first question relative to the Temple and its purpose, he said: "A temple is not like a cathedral or a church. In Salt Lake City there are forty-three Latter-day Saints' chapels for public worship,

and the great tabernacle, but there is only one temple. This is the holiest of places in the Church, used by members for its most sacred ordinances, that are of no interest to non-members. It is, however, not to conceal, but to administer in holiness the sacred parts of the Mormon religion. There is a book published and on sale in Salt Lake City, which contains photographs of the different departments where these ordinances of the gospel are solemnized by the authority of the Priesthood. As to the second question, there are about one hundred and fifty lady missionaries out for the Church. Four of them are in England. There are none in Scotland, but that is your fault (laughter and applause).

Question: "Is it necessary that a woman should be married before she can receive a celestial glory?"

Answer: "'Man is not without the woman, nor the woman without the man in the Lord.' God has ordained marriage for time and eternity. It is only through marriage for time and eternity that man and woman can receive a fulness of joy."

Observation: "There is not much comfort, then, to the old maid or the old bachelor" (laughter).

"No; but I have certainly given you a pointer" (laughter).

The chairman then called upon the Rev. John G. Duncan, of the Presbyterian church, to say something, and he responded. Stated that he was pleased indeed to hear the splendid talk given by Mr. Smith. What impressed him so much was the eloquence of his address. He said he certainly would remember all the nice things which he had heard and see that they are not wrongly applied in his presence. Said he was a Presbyterian and, of course, he believed in his own teachings. He did not see why they should leave their own to go and join the Mormon Church. Are there not as many good people in Scotland, as in Salt Lake City? He said he was afraid to say any more; however, he paid a nice tribute to the Latter-day Saints.

President Smith, in reply, said he was having the best time he had had for a long time, with a big, broad smile. "Gentlemen," he said, "I think you will agree with me that I never said anything about your joining the Mormon Church; but, of course, if you want to—" (laughter and applause). After explaining Mr. Duncan's first question, President Smith asked him if he would accept a copy of both the Book of Mormon and the Spaulding Story, with his compliments, and he could prove for himself that the Spaulding Story and the Book of Mormon are no more alike than Dickens' works and the Bible.

The meeting then came to an end, with a final ring of applause. For the next hour President Smith, his son Albert, and myself were kept busy distributing tracts, pamphlets, and views of Salt Lake City in great numbers; also answering many questions, and in taking orders for copies of the Book of Mormon.

Glasgow. JAMES E. RENNIE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 19, 1920.

EDITORIAL:

GOD'S PERSONAL MINISTRY.

One winter, some years ago, in a Vermont village, the ever-recurrent question of the personality of God came up for discussion, in the circles of the church-going and religious people. An itinerant preacher had come out rather stronger than usual, at the summer camp-meeting in what many of the people called "a new-fangled notion" of the nature of Deity, and there followed, throughout the autumn and winter, a pro and con contention for the personal God of the Bible, which the "new fangled notion" directly denied.

The local minister of the Congregational church had repeatedly spoken upon the subject, and in expectation of hearing him further, it was proposed by our mutual friends—for he had overcome his anti-Mormon prejudice enough to admit me to his friendship—that I attend the Sunday evening service. I did so. The minister, however, took another text, whether especially because a believer in modern revelation was present or not I did not precisely learn, though I had a suspicion. The text he spoke upon was as follows:

"Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said. Moses, Moses. And he said, Here am I. And he said, draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God" (Ex. 3: 1-6).

The minister said, in effect: "I derive from this Scripture one beautiful lesson. I am not concerned about the appearance of an angel, neither do I attach importance to the miracle of the burning bush, which no doubt was an optical illusion of some sort. The lesson is in the fourth verse in these words: 'God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.'

"There we learn that forever and alway God is calling, is calling. Not to Moses only, but to every one of us. May we not take the blessed call unto ourselves and hear him? Do we not feel, each of us, that He is in our heart of hearts, that when God said, Moses, Moses, He meant every one of us? That he loved not Moses more than us? Let us take this view of it. Let us feel that He did mean us. Let each of us feel and know that God called us then and is calling us now, and let each of us answer, 'Here am I.' Let us pray."

Upon a following day, I met the minister and told him that I appreciated his courtesy in providing me a seat near the pulpit so that I might hear him, and that I had enjoyed his discourse. I told him that I believed as he did, that God is calling continually through the influence of the Holy Spirit upon his children to come out from the darkness of unbelief and error and sin, into the light of truth, and is pleased when any one of us should turn from evil and say in our hearts to the Lord, "Here am I." But that I could not follow him in assuming that the visitation of the Lord to Moses, upon the occasion described so graphically in Exodus, had much if any relation to the general interest of the Almighty in the salvation of his children. That it appeared to me he was just then selecting one of them, namely, Moses, for a specific purpose, and calling him to do a certain thing, and pleading with him to accept the mission, as described later in the same chapter; even to become the leader and deliverer of Israel from their bondage in Egypt. For the Lord had said to him, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob; * * * I have surely seen the affliction of my people which are in Egypt. * * * And I am come down to deliver them out of the hand of the Egyptians. * * * Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Isarel, out of Egypt."

It does not seem to me fair to assume that this direct and specific revelation, through the personal ministry of the God of Moses and his forefathers, was intended for you and me or the people of this village at all. It is a historic fact, not only certified in the Bible, but proved by modern archæology, that the Israelites dwelt in Egypt and were led out of Egypt to the land of Palestine. That is to say, the instructions of God to Moses, which He called to him, so impressively, from the burning bush to receive, were duly carried out with signs and wonders which convinced the Israelites, as well as the Egyptians, that God really appeared and talked to Moses at that time, and continually thereafter as long as he lived. That was why He revealed himself.

The minister replied that he was not contending against the biblical history, and had no intention of denying the personal ministry of God to Moses, though it was not possible to understand it; and certainly we in our time could not, and do not

receive any such manifestations of God's actual presence, appearance and conversation. Neither is it possible for us to have any consciousness of God's calling to us, except in the manner applied to the fourth verse of the text taken for his sermon. "Do you," he said, with some warmth, "pretend to have seen God, or to have heard His voice as Moses did?" "No," I replied, "and not many men ever have. But some have. Joseph Smith did. He received just as sublime and certain a vision of God, who called him by name as He had Moses, and instructed him, in very much the same manner. He made it plain to Joseph Smith that He was the same God, and that He had a definite purpose in calling him to the service which occupied the remainder of his life—a service which has already made quite as remarkable history in the progress of the Latter-day Saints, as did the service of Moses in the exodus of Israel from Egypt." The minister was impressed, but incredulous. I have often wondered since whether he believed me or not. He was good enough later to say to friends of mine that I was a Christian.

Why people believing the Bible, and in the universal diffusion of His spirit, should or can doubt the personality of God, or His continuing power to appear, talk and walk with His children and instruct such individuals among them, as he may raise up for a certain service, seems strange and inconsistent. Is it not as easy to believe that He does, and more reasonable? Latter-day Saints find it so; and it is very comforting.

J. F. W.

CONFERENCE APPOINTMENTS.

THE Semi-Annual Conferences of the British Mission are appointed to be held as follows:

Birmingham	Sunday, March 7, 1920.
Bristol	,, ,, 14, ,,
Hull	,, ,, 21, ,,
Leeds	,, ,, 28, ,,
Irish	,, April 4, ,,
Liverpool	,, ,, 11, ,,
London	,, ,, 18, ,,
Manchester	,, ,, 25, ,,
Newcastle	,, May 2, ,,
Norwich	,, ,, 9, ,,
Nottingham	,, ,, 16, ,,
Scottish	,, ,, 23, ,,
Sheffield	,, ,, 30, ,,

The respective Conference Presidents are requested to make the necessary arrangements for these conferences in ample time, and to notify this office, and give public notice, when details as to time and place of meetings are perfected.

GEORGE ALBERT SMITH,
President of the European Mission.

CONFERENCE OF THE SOUTH AFRICAN MISSION.

After a long period of unusual heat, Sunday, the 11th January, 1920, was refreshingly cool, and the annual conference of the South African mission was convened in comfort. President Nicholas G. Smith presided, and the seven traveling elders of the mission were in attendance, viz.: President Aaron U. Merrill, of the Cape conference; President A. Lester Stoddard of Johannesburg, and companion, Elder D. Emerson Krogue; Elders Charles E. Sessions and Harvey N. Hansen, of the Kimberley branch; and Malcolm L. Robinson and William Howard Heaton, from Port Elizabeth.

At the opening session the sacrament was administered by Elders Merrill and Stoddard.

President Smith expressed his happiness in welcoming all present, and humbly invoked the Spirit of the Lord. He declared that everything was conducive to our having a beautiful conference, and deriving the utmost benefit therefrom. He reported the general progress of the mission for the past year, which included twenty-one baptisms. Said we had a few members die, but the average life of our members is fifteen years longer than the general average of South Africa. He mentioned a number of remarkable cases of healing among our members. With regard to the poor, the call for assistance had been less than ever before; about one hundred members had been helped financially in a small way according to their needs, and some non-members had benefitted from the fast offerings of the saints. The authorities of the Church were sustained by all present. President Smith, in thanking the people for their confidence, testified to the integrity and nobility of the characters of the presiding brethren of the Church, as men honored and respected, not only by our own people, but by great statesmen, rulers, generals, and governments of the nations that know them.

Elder Robinson took "the Sacrament" for his subject, tracing the origin of that wonderful ordinance, both on the eastern and western hemispheres. He emphasized the necessity of coming together often to partake of the sacrament. It will strengthen us; it will help us to live nearer to our heavenly Father, and may also prevent our backsliding from the faith. Explained, from historical data, how that simple and beautiful ordinance had been mutilated and made to mean something mysterious and beyond the understanding of ordinary mortals, thereby robbing it of its true significance. Pointed out the responsibility of partaking worthily, and more particularly the consequences if we do so unworthily.

Elder Hansen compared the South African conferences with those held in Zion, where they assemble in thousands. We, however, enjoy the same rich Spirit, and are united. It is not numbers

that make strength, but unity; and we here are very strong, because a fine spirit of unity is found with us. Speaking of the history of the Roman Catholic church, he referred to the military and other coercive measures she used to "convert," or rather to increase her members, and of the pomp and ceremony of its priesthood, of their self-aggrandizement, and the corruption of some of its popes and priests. These conditions were compared with those governing the Church of Jesus Christ, both in former and latter days, proving that the saints copy the style and example of the Savior, and those whom He called—being humble, prayerful, and in subjection one to another.

Elder Heaton drew attention to the evil consequences attending sin, while happiness, prosperity and satisfaction follow obedience to the principles of the gospel. The speaker took for his subject the "Godhead," proving the inconsistency of the belief in a God without body, parts or passions; also of other popular ideas of God. Explained the nature of God as revealed in the Scriptures, and as discovered through the revelations of the Prophet Joseph Smith.

At the afternoon session Elder Krogue traced from the Scriptures the fact that we are placed here on probation to gain experience, and prove our metal in life. There is, however, a more important object in our coming here, which is to obtain immortality and eternal life. Pointed out how, not Christianity but the profession of Christianity has failed. The true Church is "of the people, for the people and by the people," and only one such can be found upon the earth to-day. Christianity is going to come out triumphant. It is not the contending Christendom of the world—but the religion which we Latter-day Saints have embraced.

President Merrill took for his subject "The Book of Mormon," and dealt at length with some of the popular objections raised against the divine origin of that book. Quoted an abundance of evidence from the Scriptures for finding the records by the Prophet, and for their inspired translation, enough to remove all prejudice from fair-minded thinkers. Ezekiel's prophecy concerning the coming forth of the "Stick of Joseph and the Stick of Judah" was read, and explained. The prophecy in the Book of Psalms that "truth should spring out of the earth," has been literally fulfilled. The speaker briefly narrated the contents of the Book of Mormon, the manner of its compilation, and the final hiding up of the records by the last of the line of prophets, Moroni. He read the testimony of the Three Witnesses, and related the subsequent history of those three men, as well as of the Eight Witnesses, making the main point of his argument the fact that although nearly all of them lost their faith, and some of them became bitter against the Prophet and his followers, not one ever denied his testimony. More than that, some had made it a death-

bed duty to give their affidavits to the world that they knew beyond all doubt that the Book of Mormon is true. The speaker compared the testimony of those eleven men, in addition to that of Joseph the Prophet, making twelve witnesses in all. with the testimony of twelve men who sit on our Law Court juries, upon whose testimony men are condemned, even to die, as guilty, or acquitted as innocent; also with the testimony of the Twelve special witnesses whom Christ chose to maintain His own divinity. The teachings of the Book of Mormon are beautiful in every way, are in harmony with the teachings of the Bible, and are consistent with all known truths, said the Elder, and closed by expressing personal confidence therein.

Elder Sessions took the first principle of the gospel, "Faith," as his subject. After demonstrating, by simple events in everyday life, that faith is the moving cause of all our activities, the speaker proceeded to prove that man has a dual nature upon which the principle of faith works. By anecdote and analogy it was impressed upon the congregation that much evil, confusion, and disappointment follows misdirected faith. Therefore, we should see to it that our faith is in something reasonable and consistent, and not in fables. If faith wrongly directed in matters pertaining to our welfare here brought disappointment, how much more so would faith misdirected in matters affecting eternal life. Faith is the fundamental principle of the laws which have been instituted for our advantage and happiness in this life, our salvation from death, and our exaltation in the kingdom of God. This principle will put us into line with the other laws of God, but we must be absolutely certain that the faith we have is based on truth.

At the evening session, President Stoddard referred to the beautiful theme embodied in the hymn, "O my Father," which had just been sung, pointing out that the "key of knowledge" had been restored, and that by it we are able to discover what is required of each of us. One very important thing to which we all must submit if we wish to gain admittance into the kingdom of God, is water baptism. Elder Stoddard traced the origin of baptism, from the Scriptures. The earth, in the time of Noah, was cleansed by the baptism of water, and in the last days would be cleansed again by the baptism of fire. We are called upon to be baptized by water, and the Savior Himself set us the example by being baptized of John. He also told us that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He visited the American continent, after His resurrection, and taught the people there, just as emphatically, that they must be baptized. "Behold, ye shall go down and stand in the water * * * then ye shall immerse them," was read from the Book of Mormon, to prove the exact mode of baptism; thus doing away with wrangling and contention on this point. The greatest proof

we have of the divinity of this principle, is the blessings following baptism, as witnessed abundantly in the lives of the Latter-day Saints.

Brother Thomas Wilson (one of Cape Town's oldest and staunchest members) was the next speaker. He testified of the great change for the better that acceptance of the gospel had brought into his life, and felt unable to express in words the gratitude he had in his heart. Declared that he wished to do all he could for the cause he had espoused, because, said he, "With my testimony has come to me humility, sweet contentment, and love for my fellowmen."

President Smith was the last speaker, and in opening his discourse read the thirteenth verse of the 18th chapter of Proverbs: "He that answereth a matter before he heareth it, it is folly and shame unto him." In referring to the many slanderous charges made throughout the world against elders of the Church, President Smith stated that he was certain most of those who promoted vile tales about the saints were doing just what Solomon warned them not to do; they were answering a matter before they had looked honestly into it. "This, however, I deeply regret to say, is not always the case. I well remember a lady—certainly a sweet lady—meeting me one day on the street in Salt Lake City. She was a personal friend of mine, and I esteemed her greatly (this lady was not only a fine woman, but a fine speaker also; in fact, she was receiving a handsome salary for advocating the ideals of the W. C. T. U.). She told me that she had just been offered a much higher salary than the W. C. T. U. were paying her, if she would take part in the anti-Mormon campaign and travel over the country lecturing against the Church, but had declined the offer, as one of the conditions was that she must misrepresent the Church, and she had not the conscience to accept it. When I tell you this lady told me she knew the lives of the leaders of the Church to be noble and exemplary and the saints to be good people, you will judge how sorry, how pained and surprised I was to see that she is now waging a bitter vituperative war against the Church of God. She has, it would seem, succumbed to the temptation, and sold her gift of oratory to the highest bidder, and is using it in calumny. This looks like a case of wilful misrepresentation, and, of course, there are many others. Perhaps we must not judge such conduct too harshly; we are taught to love and pray for our enemies, and that is just what we do, and will do. Has anyone ever heard one of the South African elders use profane language, or known them to smoke or drink intoxicating liquors, or to do anything immoral, break the laws of the land, or go around setting bad examples to anybody? Their lives are pure and sweet; so are the lives of all true Latter-day Saints. President Smith was earnest and extremely forceful, and as he related the bad treatment some of the elders receive, it was

noticed that several hearts were deeply touched. "For which of these beautiful characteristics were these boys persecuted, and cruelly waylaid?" the speaker asked, and then proceeded to refute the accusations brought against them, by referring to testimonies given by prominent men and ministers living among the saints in Salt Lake City, where they are known. President Smith then took up one of the handbills which had been printed, advertising the conference, and briefly, clearly, and in a masterly manner dealt with the following subjects: Faith, repentance, baptism, the gift of the Holy Ghost, spiritual healing, the Godhead, apostacy, and finally, with the restoration of the gospel in this dispensation. In doing this the speaker gave a short resumé of the previous discourses of the day, emphasizing the most important points made by each of the elders, and closing with a testimony which many present declared would live in their memories as long as their lives lasted. A blessing was asked upon all present, and an invitation extended to accept the literature which would be offered after the meeting to any who cared to have it.

The sessions were well attended by saints and friends, and at the evening meeting there were a number of strangers present.

EDWIN CIRCUIT, Secretary.

FROM THE MISSION FIELD.

Baptism.—Friday evening, February 6th, 1920, a baptismal service was held at Deseret. A candidate from the North London branch, and one from the Hammersmith branch, were baptized by Elder James H. Hood. They were immediately afterwards confirmed by President William T. Hawkes and Elder Robert C. Coombes.

Branch Conferences.—A district conference was held in Blackburn, on Sunday, February 8th, 1920. President William J. Starkey, and Elder Junius F. Wells of the Liverpool office, and Elder Ira W. Mount were present. A priesthood meeting was held at 10:30 p.m., when the three branches were reported by the presidency, and some good advice and instruction given by Elder Wells. At the afternoon session reports were received from the lady missionaries representing the Nelson and Burnley branches; Sisters Elizabeth Harker, and Betty Booth Espley. Elder Wells gave a splendid talk upon the Priesthood, and the right of the saints to have instructions by the Holy Spirit, in answer to prayer, related incidents to show this. At the evening session addresses were given by President Starkey, and Elder Mount, and then the time was turned over to Elder Wells; a spiritual feast was given to the saints, as he showed the vital necessity

of delivering our message to the world. All present expressed their pleasure in hearing him speak upon the gospel truths.

A branch conference was held at Batley on Sunday, February 8th, 1920. President Leonard H. Whipple and Elder Wilfred H. Wheatley were present. In the afternoon session the Sunday-school children gave some splendid numbers. In the evening service the mission and local authorities were sustained, and the elders gave discourses that were accompanied by the Spirit of God. A priesthood meeting was also held, and valuable counsel given.

On Sunday, February 8th, 1920, the Brighton branch conference was held. President James Gunn McKay and Sister Anna O. McKay were in attendance. Three sessions were held: Priesthood, Sunday-school and evening meeting; the latter was the largest attended meeting at Brighton for many years. Brother William J. Grayston was ordained to the office of an elder.

An exceptionally successful branch conference was held at South Shields Sunday, February 8th, 1920. Three meetings were held. The first for the lady missionaries and priesthood. The afternoon meeting was a program given by the Sunday-school children, under the direction of the superintendent John G. Foster. Elder Marquiss and President Randall spoke. The evening meeting was very well attended, Brother Thomas R. Mann in charge, the general and local authorities were sustained. The speakers were Elder Leonard A. Higgins and President David E. Randall, the latter pointing out very clearly the duties of a Latter-day Saint. A special feature of the evening meeting was a rendition of Handel's "Gavotte in B" by the Sunderland small orchestra, conducted by Elder Higgins, which was also made useful in accompanying the hymns in the afternoon and evening meetings.

DIED.

Bright.—Sister Eva Bright, of the Grimsby branch, on November 22nd, 1919. She was born August 21st, 1882, at Cardiff; babtized August 8th, 1915, by Elder Francis O. Vernon. She died firm in the faith, and was an active lady missionary.

CONTENTS:

In the Wake of the Church ... 113
Glasgow Rotary Club 116
Editorial:
God's Personal Ministry ... 120
Conference Appointments ... 122
Conference of the South African Mission 123
From the Mission Field 127

EDITED, PRINTED AND PUBLISHED BY GEORGE ALBERT SMITH, 295 EDGE LANE LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.